ANIMADVERSIONS on a Paper, Intituled, [*A Caution to the Inhabitants in every Ward, in the Choice of their Common-Council.*] Being Good Advice to the Citizens of *London.*

By a Lover of Truth and Peace.

A Caution *to the Inhabitants in every Ward, in the Choice of their* Common-Council.

OUR Diſeaſe is grown deſperate, and will ſoon be incurable, unleſs we do herein countermine *our Adverſaries*, who are both vigilant and ſecret (and ſo *moſt dangerous*) Agents.

Our *Grievances* are many, our *Widows and Orphans* Caſe lies bleeding, our *Freedom* is become our *Bondage*, and our *City-Government out of Frame*; *the Papiſt* on the one Hand, and *the Diſſenter* on the other, with all Subtilty, and Craft, labour to *divide* us, by their Influence, in the Choice of our *Magiſtrates* and *Officers, to favour their Faction*; therefore it highly concerns us to improve this Opportunity, given us by our *Lawmakers*, (from whom alone *we muſt hope for our Deliverance, Settlement* and *Safety*) in Choice of ſuch Men for our Common-Council, as may be moſt acceptable to them, and moſt likely to repreſent the Truth of our Condition: And not ſuch, as may, (in *Deſiance of Parliamentary Priviledges* and *Prerogative*) affront their Wiſdom and Authority, in *Preſcribing them Laws*, with an Eye rather to their own Intereſt, than the Weal of the Publick, and ſending Members, obnoxious to them, on ſuch weighty Affairs.

But let us chuſe ſuch as have been conſtant to our *ſettled Religion*, not eaſily ſway'd by *Faction*, nor biaſs'd by *Intereſt*; joining with *us* in *Worſhip*, and in *Deſign* with our *Enemies*; who can be in the Morning a *Church-Man*, and in the Evening for *Separation*, and if the Wind turn, the next day joyn with the *Papiſts*, in pulling down our Fences, to bring in *Popery*: By which, our *Church* and *Government*, is firſt *divided*, *weakned*, *undermined*, and at laſt *betray'd*. From ſuch, as from our worſt Enemies, Let us all pray, *Good Lord deliver us.*

How ready are theſe *State-Mountebanks*, to turn one and the ſame thing to Poiſon, or a Cordial, as it may ſerve their Turns; to cry down that to day, as the greateſt Evil, which (if it ſuit their end) ſhall be to morrow the greateſt Conveniency! An Evidence of this we have in their late diſpoſing the Citizens, to cry up the final Power of chuſing a Lord Mayor, to be in the Common-Hall, as the Ancient and moſt Equal way to be there determined by a Majority of Voices, and to hinder the Court of Aldermen of their priviledges therein; earneſtly endeavouring to ſtrip the Chair (and by degrees the Crown) of all ſupport, in order to have the Government themſelves.

How Zealous were they to get New Clauſes in the Charter to eſtabliſh it, and how unſeaſonably, and ſtiffly by their Counſel did they inſiſt on it in the Houſe of Commons, even to the danger of dividing, if not diſſolving the Houſe, and ſtopping His Majeſties Journey, of ſo great importance to the Nation's Good.

And now, when it ſerves their own Intereſt, what a Miracle hath the ſame influence wrought in producing contrary Effects on the ſame Minds? How readily do they now comply with, and applaud the Aldermen, and allow them the Priviledg of Chuſing the Mayor, tho they prefer him that had the leſſer Number, before him that had the Majority of Voices in the Common-Hall? ſo eaſy are they (where their Intereſt is concerned) to paſs from one Extream to another, that what they repreſent as an intolerable Burden, if it may ſerve their end, ſhall be the greateſt Conveniency.

No wonder then, they are no leſs *Artiſts in making Religion a ſtalking-Horſe*, and Liberty of Conſcience to have the ſame Latitude. But bleſſed be God our holy Religion needs neither Canting, nor Wheedling, to ſet it off; It wants only Practice on the Profeſſors part, and ſo is only ſubject to the ſame Fate with the Goſpel it ſelf; to be evil ſpoken of, from the Immoralities and evil Doings of its Members; which is ſo far from juſtifying, as that it aggravates the evil of Separation, (the very Nurſe of Hypocriſy and Time-ſerving) in ſuch, as by an exempla-

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ry Life, (in communion with us) might reform others, who, by their Schiſm, (too often) become practical Atheiſts, and Scoffers at all Religion in general.

Our *Eſtabliſhed Religion* commands and commends all that is good, it reproves and condemns all that is evil: And it is moſt plain, the Followers of our bleſſed Redeemer in *Humility* and *Self-denial*, do need no other way of Worſhip. 'Tis true it doth not (with *Popery* and *Fanaticiſm*) allow *Saints* to have a greater Right than *Sinners*, in the things of this World; which our Saviour renounced, as *Motives* to *Separation*, *Rebellion*, *Ambition* and *Pride*; rendring *Religion* odious, in various ways and Monſtrous Shapes, according to the humour or fancy of the *Leading Sectary*, or *Jeſuitical Teacher*; which ever end in *Anarchy* and *Confuſion*, though all Center in a *Common-Wealth*.

We Speak not this to derogate from that Liberty of Conſcience which our Law and Doctrine allows, to all that *Fear God and work Righteouſneſs*; God forbid that ſhould be denied to any, that do ſincerely ſeek it, and deſire no more.

But they muſt allow ſelf-preſervation to others, as well as to themſelves: And that it is both equal and juſt, in order to this, that (according to the Law of *New-England* it ſelf, founded there, by thoſe whom Liberty of Conſcience firſt carried thither, as their *Arcanum Imperii*, without which they judged their Government could be neither ſafe, nor laſting) *None ought to ſhare in our Government, who do not firſt embrace, and approve of our eſtabliſhed Religion.*

So that to ſpeak plain Truth, it is *Worldly Deſign*, and not *Religion*, that aſpires higher than the Indulgence the Law affords; and that whatever may be in pretence in their Mouth, it is moſt manifeſt, that our Government is really in their Eye.

To Conclude all, *If we do not now appear Zealous and Faithful (in acting our ſelves, and ſtirring up one another) to maintain, and defend, our Religion, and Antient Government (for both are inſeparably annexed together) We deſerve to be, for ever branded, and recorded to Poſterity, as remiſs, and Perfidious Betrayers of our Religious and Civil Rights in this City.*

The Spirit and Temper of that Party of Citizens in London, *which gave out the Paper Intituled,* [A Caution to the Inhabitants of every Ward, in the Choice of their Common-Council Men.] *As themſelves have repreſented it in the ſaid Paper.*

1. IT's to be premiſed, That no Man can be a Common-Council-Man but he that is conformable to the Church of *England*. 2. That the late Common-Council Men were ſuch. 3. That they were freely choſen by the ſeveral Wards of *London*, in the uſual manner. 4. That they were therefore choſen, becauſe they were eſteemed and known to be eminently well-affected to the King and Queen, and preſent Government. 5. That theſe very Men were the Perſons deſigned to be choſen again by theſe Citizens that choſe them before, whom the Paper, ſpeaking the Mind of the Party, calls in his ſecond Line, *our Adverſaries—vigilant and ſecret (and ſo moſt dangerous) Agents.*

In the next Paragraph they inſinuate, That *the Papiſt and Diſſenter do, with all ſubtilty and craft, labour for ſuch as may, (in deſiance of Parliamentary Priviledges and Prerogative) affront their Wiſdom and Authority in preſcribing them Laws, with an eye rather to their own Intereſt, than the Weal of the Publick*; meaning ſtill no other than the ſaid Common-Council Men, and thoſe that choſe them.

In the third Paragraph, That *they join in Worſhip with them, and in Deſign with their Enemies,*——That *they can join with the Papiſt in pulling down our Fences, to bring in Popery: By which* (ſay they) *our Church and Government is firſt divided, weakned, undermin'd, and at laſt betrayed. From ſuch, as from our worſt Enemies, Let us pray, Good Lord deliver us.*

In the fourth Paragraph they call thoſe, their *Adverſaries, State-Mountebanks*, and inveigh againſt them with admirable ingenuity, as Perſons *earneſtly endeavouring to ſtrip the Chair, (and by degrees the Crown) of all ſupport,* [which is nothing leſs than High-Treaſon] *in order to have the Government themſelves.* And all this deſperate Charge is, becauſe they would have had the final Power of chuſing a Lord-Mayor to have been in the Common-Hall; which this Cautioning Party did tooth and nail oppoſe; and this Priviledg, of ſuch wonderful Conſequence, is preſerv'd to the Court of Aldermen; but they exerciſe it otherwiſe than the Cautioners expected. Never Men were ſo diſappointed! for the Court of Aldermen make choice of him whom they account the Head of that abominated Party; and the Party *applauds the Aldermen*, and now *allow them that Priviledg*, which they could not procure to be taken from them. Thus this Priviledg which could not be taken away without ſtripping the Chair, and by degrees the Crown of all Support, proves now the advantage of that Party that oppos'd it, and the greateſt mortification to the Cautioners they could poſſibly meet with. It's hence very evident, that their ſtickling for this Priviledg againſt the Charter and Common-Hall, was for their own Malice and Ambition, thinking the Court

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of Aldermen would always be on their ſide. But what raving is this, To inveigh againſt the Choice of the Majority of the Common-Hall, as what is ſubverting to the Government, and at the ſame time to rage againſt the Court of Aldermen that did not approve it?

In the ſeventh Paragraph, they repreſent thoſe execrated Citizens as *Artiſts, in making Religion a Stalking-Horſe, and Liberty of Conſcience to have the ſame Latitude. Our Holy Religion* (ſays he) *wants only practice on the Profeſſors part*, &c. And truly this virulent Paper is full evidence of want of practice in theſe Profeſſors, except their Religion were either Popery, or worſe, if worſe can be; or except they were taught, by their Religion, to ſay all manner of Evil of, to Judg, Condemn, Perſecute, and Curſe their Brethren of the ſame Church, yea, ſometimes the greater number of them, and thoſe of greateſt account in this great City, for Sobriety, Prudence, Juſtice, and Moderation. I nothing doubt, but all that are ſober and prudent, that agreed with theſe Cautioners in choice of Magiſtrates and Officers, bluſh'd when they read this moſt malignant Paper.

What follows in that Paragragh, has no coherence with Senſe or Reaſon, but agrees well with the Spirit of the Party: they would that *the Immoralities, and evil doings of their Members, ſhould aggravate the Evil of Separation*, contrary to the Apoſtle *Paul*, who would have ſuch to be caſt out, or withdrawn from, and not to be eaten with. But having named the word *Separation*, the Cautioners are all on fire, and out comes, in a Parentheſis (*the very Nurſe of Hypocriſy and Time-ſerving*) to wit, that the Separation is ſo. But now to make ſenſe of what follows, I muſt learn of ſome Body that's better acquainted with theſe Mens Notions than I am.

Among other Encomiums of that which he is pleaſed to call our *Eſtabliſh'd Religion*, he ſays,—*It doth not* (*with Popery and Phanaticiſm*) *allow Saints to have a greater Right than Sinners in the things of this World*; Whilſt the full deſign of his Paper is to exclude Diſſenters, not only from an equal Right with his Saints, but the Church-Saints themſelves from bearing any Office in the City, if they be not as bitterly zealous as himſelf, and thoſe of his Party. And he concludes his Caution with this vehement Enforcement, *If we do not now appear Zealous and Faithful*, &c. that is, Fierce and Violent, for the caſting out of theſe ſober and moderate Church-men out of the Common-Council, and chuſing in their places ſuch as will, according to their Power, and ſtretching the Law, proſecute Diſſenters with as much Violence and Rigour, as in the late King *Charles*'s Time, and the Regency of *James* Duke of *York*, to the deſpoiling them of their Goods, and impriſoning of their Perſons; and will trample upon the Blood of ſuch as my Lord *Ruſſel*, Col. *Sidney*, the Earl of *Eſſex*, Alderman *Corniſh*, and others, under the name of *Common-Wealths Men*, tho' they are of our Church and none other; If we do not chuſe ſuch as will find their Neighbours guilty of Riots, for meeting in the place whither they are legally ſummoned, and adjudge them for it to great Fines or Impriſonments; ſuch as will fill the Courts with Rioters for meeting together, but with an intention to worſhip God; or Women for viſiting their Great-bellied Neighbour; as will be ready to give up the Charter of the City, as well as that of their ſeveral Companies, whenever the Court or Favorites have a deſign of Uſurpation to carry on by it. Such as will chuſe Sheriffs by the Common-Hall, when not one in twenty that are there does ſo much as hear his Name; and will by military Force debar the Citizens of their Rights. If we do not labour, with all our Might, by Right and Wrong, by threatning poor Tradeſmen that depend on our Cuſtom, and otherwiſe, to chuſe ſuch Men as theſe; (What then?) *We deſerve to be for ever branded and recorded to Poſterity, as Remiſs and Perfidious, Betrayers of our Religious and Civil Rights in this City.* O elegant and pathetical Peroration!

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as like Chriſtians as thoſe that have of late Times come out of the Jeſuits Schools, or rather are Properties and Tools of ſuch who know very well, they can better promote their Deſign of reſtoring *James* and Popery by ſuch Men, than by thoſe other ſort of Men of peaceable and moderate Spirits, true Lovers of the King, Queen, and Government; and labour for nothing in the Government, but what is common to all others as well as themſelves. If they deſire to bear the Office of Common-Council Men, it is to keep out ſuch as this Cautioner and his Party, that will take all occaſions to oppreſs them and their peaceable Neighbours, otherwiſe they would willingly be quit of the Burthen. But the Truth is, if they deſerve the Character this Cautioner has given them, they are ſo far from being fit for any place, tho' the meaneſt in the Government; that they ought rather to be confined to ſtrait Durance, or to give good Security for the Peace. The Cautioner himſelf ſeems to be ſenſible of ſo much, for having call'd theſe Common-Council Men, and the generality of Citizens that choſe them, and take part with them, *Adverſaries*; *moſt dangerous Agents, that join in Deſign with their Enemies, State-Mountebanks*, and execrated them as their *worſt Enemies*, with much more of the ſame import. At length he falls foul upon the Separation in particular, (*the very Nurſe of Hypocriſy and Time-ſerving*) tho' they are alſo comprehended in all the other Contumelies. But leſt he ſhould ſeem to be directly for Perſecution againſt the Statute, he would fain cloak himſelf a little; and therefore ſays, *We ſpeak not this to derogate from that Liberty which our Law and Doctrine allows:* But his Conſcience, or rancour, will not allow him to ſay, *to Diſſenters*, but (he ſays) *to all that fear God, and work Righteouſneſs.* Thus he ſeems to approve the Statute for Liberty, but really abhors it; for what have the *Separation* to do with that Liberty which is given to them that fear God, and work Righteouſneſs, ſince they are ſo far from being ſuch, that they are *the very Nurſe of Hypocriſy and Time-ſerving, Artiſts in making Religion a Stalking-horſe?* &c.

Then the Gentleman ſlides off, and talks of Self-preſervation; for which cauſe, none muſt *ſhare in the Government that do not approve the Eſtabliſh'd Religion.* But what's that to the purpoſe? the Queſtion is not here, Whether Diſſenters ſhall be admitted to a ſhare in the Government, but whether Honeſt, Juſt, and Moderate Men, of the Eſtabliſh'd Religion, (who therefore favour, as much as in them lies, and will preſerve Liberty to Diſſenters) ſhall have a ſhare in the Government of the City, rather than thoſe that cannot contain themſelves from venting their Malice and Rage againſt them, (as this Cautioner does). Whence the leaſt that can be expected at their Hands is, to execute the ſeverity of the Laws againſt them, or to ſtretch them beyond their meaning, calling in the Common-Law when the Statute would not reach; and to take all Occaſions and Opportunities of nulling thoſe Laws. We ſee clearly they are of the ſame mind they were in the Days of King *Charles* and the Duke of *York*; or rather are more exaſperated and fill'd with Envy, and would never have been diſpleaſed with the late King, had he not ſhew'd too much favour to Diſſenters. 'Twas not his uſurping a Diſpenſing Power, in contradiction to the Laws that offended them, but his exerciſing it for the eaſe of Diſſenters. Now I am perſwaded they would have allow'd it in favour of Papiſts, if he had but ſtill held his Hand heavy upon Proteſtants, and proſecuted them as before, and according to the hatred he has of them. And that which makes theſe Men now ſo cold in their Affections to our preſent King is, the Kindneſs he has ſhew'd toward theſe hated People; but ſince they have won him to turn his Face a little away from them toward themſelves, they are proportionably more reconciled to him. But it's neither God, nor the King, from whom they expect what they deſire, but from *our Law-makers*, (ſay they) meaning the little majority of the Houſe of Commons, *from whom Alone we muſt hope for our Deliverance, Settlement and Safety.* Neither are theſe good Thoughts of any longer date, than ſince they got their Men into it, and ſo many double

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Returns, and the Lieutenancy alter'd; for, I warrant you, they hated the laſt Parliament next to Diſſenters, and that for the very ſake of the four City Members, and the Act of Indulgence.

They cannot chuſe but to join the Papiſt with the Diſſenter at every Turn; *The Papiſt on the one Hand, and the Diſſenter on the other, with all Subtilty and Craft,* (ſay they) *labour to divide us,* &c.—*the next day join with the Papiſt*—*Leading Sectary, or Jeſuitical Teacher*; whilſt theſe Men have join'd vigorouſly with the Papiſt and Jeſuit, as I have ſhewed; and are ſtill (as appears by this Paper) prepared to do it, in that which is the worſt and wickedeſt piece of Popery, namely, the Perſecution of thoſe that differ from them in any Matters of Religion. That's it that has Murder'd and Maſſacred, ſo many Hundreds of Thouſands of poor Chriſtians, that has deſolated Kingdoms and Countries, aſſaſſinated Kings, Princes, and Great Men. Tranſubſtantiation, Adoration of the Hoſt, the Pope's Supremacy, Purgatory, Indulgence, *&c.* may hurt thoſe which are deluded by them; but its Perſecution that's miſchievous above all other parts, and the whole of Popery beſides, and it's wholly ſupported by it. Take away Perſecution, and down falls Popery, and will be ſhortly deſtroy'd Root and Branch. This thoſe Men were for holding up. But as the Papiſts perſecute under the Notion of Heretic and Blaſphemer, ſo theſe under the Notion of Hypocrites, Enemies to the Church, Common-Wealths Men, *&c.* All the Families that have been ruin'd for their Religion, all the Sufferings and Deaths of Priſoners, will not extract from them a better word than *Hypocrites.* And notwithſtanding their hearty compliance with the Prince of *Orange,* (God's Inſtrument of our Deliverance) and with the King and Queen, they muſt ſtill be for *Confuſion and a Common-Wealth,* Underminers and Betrayers of the Church and Government.

Thus impoſſible it is to turn away the Wrath and Envy of theſe People. What indeed can the Diſſenters expect from them, who are ſo implacable againſt the Members of their own Communion, for being duly kind to them? and rage ſo, againſt ſo great a Body of Citizens, as have appeared to be the greater Number of the full Common-Hall, that is, the Livery-Men, or abler ſort of Citizens, and the Common-Council Men eminent among that ſort? It's in vain to ſpeak Reaſon to them, or tell them, That ſome Diſſenters have as good natural Parts as they, and have improv'd them, and conſider'd Matters as much as they; and are as much concern'd to have the Favour of God as they; and have ſuffer'd for a proof of their ſincerity, whilſt they have been the Inflictors; ſo that if they have not light upon all the Truth that others have met with, they are to be pitied as Unhappy, but not puniſh'd as Criminals. They are ſure that our Lord Jeſus, who laid down his Life for them, will pardon them in the laſt Judgment: And they that think, and ſay, That the puniſhment of ſuch here is acceptable to him, caſt a horrid Reflection upon his Mercy and Goodneſs.

Do theſe Men underſtand any thing at all more than Parrots, when they repeat, five or ſix times in a Morning, *Forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us*; when they cannot forgive them that treſpaſs againſt them in nothing, except in differing from them in Conſcience, and worſhipping God in ſomewhat another manner than they do?

Well, the Diſſenters may very well be afraid of entering into a full Communion with that Church, where the Violent and Envious Party prevails againſt the more Calm and Kind Party; If they rage ſo furiouſly againſt their Brethren that *join in Worſhip with them,*

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and call them *Enemies*, *Adverſaries*, *Hypocrites*, and *Mountebanks*, and all that's bad, What may the New-Conformiſts expect?

In Reflection upon the Spirit and Temper of this Cautioning Party, I cannot but call upon the Diſſenters, to be very humble and diligent in the diſcharge of their known Duty to God and Man; in loving their Enemies, and in impartially diſcerning between Truth and Error, for they may aſſure themſelves they ſhall meet with more Suffering, if the utmoſt Vigour of this Party can procure it. And I would beg of thoſe honeſt Citizens that have been ſeduc'd to join with this Party, to conſider what ſort of People they are, and what they aim at, in crying out, *The Church, the Church*; *The Monarchy, the Monarchy*; *A Common-Wealth is to be dreaded*: For manifeſtly the King has ſhew'd more kindneſs to the Diſſenters than the Parliament; and conſequently, a Common-Wealth without a King is more to be feared by the Diſſenters, than a Common-Wealth with a King, ſuch as *England* now is. God Almighty bleſs the King and Queen, and proſper their Government for his own Glory, and the Peace and Happineſs of theſe Nations.

FINIS.

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